

QUEEN'S UNIVERSITY JOURNAL

VOL. XXIII.

KINGSTON, CANADA, FEB. 22ND, 1896.

No. 8.

Queen's University Journal.

Published by the Alma Mater Society of Queen's University in Twelve Fortnightly Numbers, during the Academic year.

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The annual subscription is One Dollar, payable before the end of January.

All literary contributions should be addressed to the Editor, Drawer 1109, Kingston, Ont.

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IN the complexity of student life, we should not lose sight of the primary aim. Association with fellow students has untold influence in moulding character. The campus, the rink and the gym, well repay their votaries. Student organizations remind us that isolation, no matter how splendid, does not make a man; and that, in the social organism, it is needful to work with those whose ideas are not identical with our own. Social functions furnish air for social lungs, and cannot be neglected by the student who would breathe freely and with robust organs; nor can anyone, with impunity, turn a deaf ear to the claims of religion. Indeed, one of the advantages of modern college life is that it affords many means of rounded growth. The secluded pale-face of yore is at a discount.

But what about study? Many a would-be student has learned from his Arts' course how hard it is to learn how to study. The very wealth of ways that call for energy in good "side lines" increases the charm of dissipation, so that a man may graduate without having learned concentration. To earn mere smattering by work on lectures, with exams. in view, by snatches of reading and by a final spurt, is not to study. And surely the special aim of an Arts' course is missed if a man does not thereby grow to be a real student.

The "grind" or "plug" is regarded to-day as an obnoxious animal. Whatever may be said in his

defence, he is out of touch with the times. By study then, we do not mean mere grinding, though grinding involves an element of perseverance that is "of the saints." Was it not Anthony Trollope who could work like a Trojan by keeping a good supply of beeswax on his chair? Such work is never of the highest value, but give us some beeswax nevertheless.

Is there, then, an art of study? May a student become one with his work, absorbed in it and giving expression to his whole and best nature? We believe he may. For man is not a mechanism, much less a mere fragment, and as there are artists in words, and tones, and colors, and actions, are there not also artists in study? Nay, are not all true artists students, else how could they teach?

When we look at this, we are reminded that "straining after the unattainable" is sorry work. Who can pass "the invisible line which separates the man at work from the man at play, the craftsman from the artist?" And yet methinks that the right student-spirit, the spirit of our rarer moments, can answer—"Truth, Lord; yet the dogs eat of the crumbs that fall from their Masters' table." Surely we can enter into sympathy with the thoughts of the great, and so catch something of the artist spirit, making the dry bones live.

A love of systematic study—reading *plus* interpretation—is well worth the seeking. *"Homo sum, nihil humani a me alienum puto."* We are not in the service of the inhabitants of Mars, but in our own—not our individual selves merely, but some micro-organism of the great Whole. Having learned to study, a man may go forth into the world, come under new conditions, attach himself to practical interests and yet fail not to infuse fresh life and interpretation into whatever he handles. He may thus "pour a stream of consciousness" around the objects that demand his attention and become a centre of pure influence, a person of culture.

As compared with European universities, ours in Canada are very young indeed, and cannot be expected to show very marked individuality; but still, Colleges which have been in existence for over half

a century have had time to show some signs of independent development. Queen's, we think, has been particularly original in its growth, and one aspect of this development—viz., that of student institutions—has been brought to our notice by recent discussions. In the early days the few students in attendance had no need of elaborate organizations, but as the university expanded and students increased in number, organizations naturally grew at the same time, even before the need for them was made explicit. Thus, for example, the ancient and honorable Concursus had as its birth place a vacant lot behind the present ruined brewery, then in full operation, where the students used to assemble on fine afternoons and hold high carnival. A judge was selected and some unfortunate was seized and tried on some fictitious charge, the fine being used to purchase the beer for the court at the convenient brewery. When this supply gave out another culprit was found and so on, *ad infinitum*. Nearly forty years ago the Alma Mater Society had its humble beginning in a students' debating club. Other institutions have had similar growth, but these two are most striking, as the A.M.S. has now become an executive body, controlling the whole of the university under-graduate business, while the two Courts are now very serious affairs and regulate the conduct of the students as individuals. In short our organizations have grown and been developed mostly by precedent, custom and tradition, having a minimum of fixed written law, and this is the secret of their perfect adaptation to the particular needs of the time. But while such a method is admirably suited for growth and freedom it has its disadvantages, for now and again questions come up for settlement which reveal the fact that while our systems work very well in practice they are by no means perfect theoretically. We must, therefore, from time to time take stock of our customs and see which are living and which are antiquated: which should be rigorously followed and which relaxed.

To take a few examples. In the earlier days of Queen's the football club, the reading room and the sending of delegates were supported by direct contributions, and any general management was controlled by the senior year, the Alma Mater or a mass meeting. This method of collecting funds became very irksome as growth went on, and the Arts Society was formed to collect a fixed sum from each student for the purpose of maintaining the reading room, sending delegates and meeting the Arts' share of football expenses. But meanwhile the football club was brought under the Athletic Committee and supported out of that fund, yet for several years the Arts Society went on mechanically making the usual grant towards football until last year general atten-

tion was called to the absurdity of the custom and it was discontinued. Again, even at the present time, the Alma Mater Society has full control of the reading room, while the Arts Society furnishes all the funds and receives no account of them. This matter is being discussed at present and will probably be rectified this session. The Arts Society also pays the expenses of Arts' delegates to other colleges, while those delegates are selected by the senior year. This also will be changed in time, but for the present it works comfortably enough. Within the past year or two the Arts Society has taken over from the senior year the general supervision of the Concursus, but this venerable institution still defrays its expenses, as formerly, from its own fund of fines and escheats, instead of being dependent on the treasury of the superior body. Thus in the early days each special object was attained by a method peculiarly its own, and this went on developing until the objects grew so various and important that the system became unmanageable, and in the case of those objects already mentioned, the Arts Society was formed to reduce them under a unity of control. But still the old customs hold sway until they become insufferable and are thrown off one by one to make way for a better arrangement.

Another instance of the growth of custom was brought out in the A.M.S. elections last session. In the society's youth, when it was by no means so important or influential as at present, it was tacitly admitted for the sake of securing the co-operation of all years and faculties, that each of those years and faculties should nominate men for certain offices. This custom went on unchallenged until last year one faculty very apologetically made a break. In the heated discussion which followed it was evident that a great many students now for the first time discovered that the customary allotment of offices was not warranted by the constitution. As the present is a time of systematising and defining in our societies, we should carefully examine which customs are the results of a past order of things, and which are the expression of the present conditions, and should deal with them accordingly.

Though the friendship of Britain and the United States has received a sudden shock, we must not conclude they hate each other. The "Queen's man in the United States" has some ground for the complaint made in our last number. It is not pleasant to be cited as a bad example, as our neighbors did appear in a recent editorial. Such an edifying illustration should be taken in the spirit it is given, for no general condemnation was meant, and the accusation of "low ideals and sordid aims" exists

only in the wounded pride of our correspondent. We admire him for it. He has lived in both countries and his appreciation of their virtues makes him jealous of each, especially in the eyes of the other. We suspect that he, too, is using us "as an illustration" of the many hasty condemnations the Venezuela interference brought on Uncle Sam. It is to be expected that the newspapers should be guilty of this rashness, but when such an exponent of higher thought as the *Queen's Quarterly* catches the panic it is time to enter a protest.

It is a fact that Cleveland's message disclosed a fountain of bitterness, widespread and deplorable, chiefly in the United States, though Canada was not without echoes and England was too distant and engaged to be disturbed by this "tempest in a teapot." In a few days the better element was heard from; the firm, calm protest revealed the solid worth of the American people. The better class of newspapers, above all the pulpit, and, unexpectedly enough, some of the leading public men have spoken in a manner that cannot be misunderstood. Practical men smiled at the philosophic optimism of the message of the English Literati; but making the necessary allowance for different standpoints, we hear almost the same answer from America.

Democracy has now appropriated all the divine rights formerly attributed to kings, and the newspaper is so notably a Nineteenth Century triumph, that he would be a bold man who presumes to question either. Yet we believe that he who bases his opinion of the American people on the daily paper or annual vote seeker, must err in judgment. America is a young country; she is materialistic; for her present battles are with the forests, fields and mines of a vast continent: but she is honestly facing great problems, a growing element of her best citizens rightly consider her a coming world power, and clearly perceive that in this great work Britain is her natural ally. The youngest of the nations, she promises to be one of the greatest. She is flushed with the consciousness of this new life; her improprieties are the awkwardness of a Titanic Debutante. In her the Anglo-Saxon race has a bond on the future. The hasty judgment that ignores this mighty undercurrent has mistaken a flashlight for a conflagration. No wonder it stings the patriot. His indignation is proportional to national hope, as well as to national shortcoming.

* * *

The lectures in elocution are over and all too soon; so think the students who took the class. The lecturer, Rev. J. Carruthers, M.A., returned to his work in Halifax last week, after spending a month with us. We are very sorry that he could not remain longer, as practice is not simply the help but

the whole instruction in elocution, but as this was impossible we follow him with our best wishes and hope to see him return for a longer term next year.

While with us Mr. Carruthers succeeded not only in removing from the minds of many students a prejudice which existed against elocution, but in creating an interest in the subject. His presentation of it was rational and exceedingly practical. He endeavored to make each student express himself naturally instead of becoming a stiff, stilted, mechanical imitation of some one else. The tests applied by the lecturer to each individual voice revealed the fact that very few students used the vocal organs correctly, and that improper use caused unnecessary irritation of the organs, if not permanent injury. That this is true, in a general way, is evident from the large number of teachers, clergymen and other speakers who are suffering from various affections of the throat. No doubt other causes are at work besides improper use of the vocal and respiratory organs, but from medical testimony the latter is the chief cause. Now if this be the case, it is of the greatest importance, especially to the students in Divinity, to secure a training in elocution that will enable them to express their ideas with most effectiveness and also avoid injury to the voice. This subject has been unduly neglected at Queen's in the past, much to the loss of some of our graduates. No doubt the mental training is of first importance, but with the average congregation it is of very great importance how a sermon is delivered. If the style of delivery is monotonous or unnatural, the hearers lose interest, and the ideas, no matter how beautiful, pass away unnoticed. Many of the graduates feel that the want of a training in this subject has been a great loss to them.

But there is another side which must not be overlooked. Not only may a man's effectiveness be marred but his usefulness destroyed, and the source of living to himself and those dependent on him cut off by permanent injury to his voice. Unfortunately such cases are too numerous—cases in which clergymen, through injury to the vocal organs, have been forced to abandon the profession and seek other employments for which they are utterly unsuited. This is a very serious matter which deserves the attention of the students and senate. We sincerely hope the senate will take steps to secure for next session the services of Mr. Carruthers, or of another who will give equal satisfaction in this subject.

The manuscript of Gray's "Elegy" remained in the author's hands seven years, receiving touches here and there, and would not have been published then had not a copy loaned to a friend been printed.

Addison usually prepared one of his essays in a day.

Bulwer Lytton usually composed a novel in about six months.

LITERATURE.

SAINT FRANCIS OF ASSISI.

THOSE of us who recognize that greatness in the kingdom of heaven consists, not in knowledge, but in devotion; not in the acceptance of the largest number of Christian doctrines, but in depth of conviction with regard to things vital, will not hesitate to sit at the feet of the Saint of Assisi. Our own ways of thinking, and our own applications of the teaching of Christ to life, are in many respects so different from his, that we must, in order to derive the greatest possible spiritual benefit from the marvellous career of "The Christ of Umbria," keep constantly in mind that the power of a man lies not in the accuracy of his beliefs, but in the intensity of his life, and that the Spirit of Christ in men is

The gold chain that binds

The whole round earth about the feet of God.

When the son of Pietro Bernardone, the wealthy cloth merchant of Assisi, was born (1182), that strange epoch, known as the Middle Ages, was in its grandest period. Men were everywhere burning with enthusiasm and eager for great achievements. In Italy the spirit of the Renaissance was beginning to show itself. At no time before or since was life so intense; at no time were there such vital contrasts. Men seemed to be capable of the extremes of generosity, heroism, and self-sacrifice, and yet never was there so much superstition, savage cruelty, treachery, and moral corruption. The Church had reached the height of its power, but everywhere it was a scandal to the world. Simony, extortion, oppression, ignorance, and gross worldliness characterized all ranks of the clergy, and so wide-spread and deep-seated were these abuses that they resisted the power of the strongest and best popes. But most good men, though they vehemently attacked its abuses, were loyal to the Church. The prophet in those days, as ever, found his bitterest enemy in the priest, yet he still revered the priest. "Even if they persecuted me," wrote Francis, "I would still have recourse to them. . . . I will not consider their sins, for in them I see the Son of God, and they are my Lord's."

The story of the Saint's early youth is well-known. A companion of the young Umbrian nobles, he was their leader in prodigality and buffooneries; but even in those gay, thoughtless days, he displayed uncommon purity and nobleness of spirit. Francis was twenty-two when he first came face to face with the deep things of life, and his spirit turned in loathing from the vanity and barrenness of his life. "He was terrified at his solitude, the solitude of a great soul in which there is no altar." Shortly

after this experience,—which was not decisive,—he joined, with unbounded joy and hope, a military expedition—for his high chivalrous spirit burned for military distinction. What happened is not certain; but in a few days after the departure of the force, he was back at Assisi.

Now began his real life. His inward struggles were profound and terrible. A grotto, to which he often resorted, and in which he had his hours of anguish, despair, and strengthening, became afterwards a Gethsemane to the devout Franciscans.

The full light came to him as he prayed before the crucifix in the rude chapel of St. Damiani, near Assisi. A voice seemed to steal into the depths of his heart, accepting his life and service, and endowing him with divine insight and strength. From this time forth the brilliant cavalier gave himself up without reserve to the service of the Crucified. "No one showed me what to do," he said long after, "but the Most High Himself revealed to me that I ought to live according to the Model of the holy gospel."

It was soon made plain to him how he should serve his Lord. His wealthy father had different plans, and haled him before the ecclesiastical tribunal; but Francis firmly announced his resolution to forsake the delights of the world. Leaving the room for a moment he reappeared absolutely naked, and laying his clothes and money beside the bishop, he cried: "Until this time I have called Pietro Bernardone my father . . . henceforth I desire to say nothing else than "Our Father who art in heaven." This act, which is not to be judged according to our standards, was symbolical of the complete self-renunciation of St. Francis throughout his life. He then took his "Lady Poverty" for his bride, and continued faithful to her. A few months later he got his definite message through a priest who was celebrating mass at Portinucula: "Wheretoever ye go," the priest read, "preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, cast out devils. Freely ye have received, freely give. Provide neither silver nor gold nor brass in your purses, neither scrip, nor two coats, nor shoes, nor staff, for the laborer is worthy of his meat." "This is what I want; this is what I was seeking," cried Francis, instantly throwing aside his staff, purses, and shoes, in literal obedience to the command. At this time he was twenty-seven years of age.

Next morning he preached at Assisi. He was received by the people at once as a Saint, and never lost their reverence. He came with the simplest possible message, and delivered it in the simplest possible way, without rhetoric or appeals to the imagination. Yet men seemed to hear a divine voice speaking to them, and they rejoiced as in a

new birth. His preaching was ethical; men must give up unjust gain, be reconciled to their enemies, and love one another. His power over the people was extraordinary; by a look or a word he would gain a disciple. In our days we can hardly realize the adoration bestowed on Saint Francis by men of all ranks. His complete self-renunciation, his tenderness, his boundless love for all, his perfect humility, combined with perfect conviction of divine inspiration which shone forth in word and glance, impressed all with the fact that "this was the power of God." Francis had besides a noble bearing and a voice at once soft and sonorous and full of appealing tenderness. I know of no man who seemed to have so much power to compel the love of the human heart.

The Saint had, at first, no thought of founding a monastic order, or ever of associating with himself companion preachers. But many of all classes—nobles, merchants, peasants—flocked to him, and thus the order of "Brothers Minor" was formed, which afterwards, in spite of the vehement opposition of Francis, developed into a regular monastic order, and was absorbed into the great organism of the Roman Church.

It was through their lives chiefly that the Brothers Minor strove to work. "The true servant," said Francis to a doctor of theology, "unceasingly rebukes the wicked, but he does it most of all by his conduct, by the truth which shines forth in his words, by the light of his example, by all the radiance of his life." To him the greatest thing was "the grace to conquer oneself, and willingly to suffer pain, outrages, disgrace, and evil treatment for the love of Christ."

To those who questioned him as to the source of his mysterious power, he gave answer: "Thou wishest to know why it is I whom men follow? Thou wishest to know? It is because the eyes of the Most High have willed it thus: . . . as His most holy eyes have not found among sinners any smaller man, nor any more insufficient and more sinful, therefore He has chosen me to accomplish the marvellous work which God has undertaken; chosen me because He could find no one more worthless, and He wished here to confound the nobility and grandeur, the strength, the beauty, and the learning of this world."

He would have nothing to do with learning or books, and every brother took the vow of poverty. But these men were no mere ascetics, and Francis had the prophet's contempt for formal observances. "The sinner can fast," he would often say; "he can pray, weep, macerate himself, but one thing he cannot do, he cannot be faithful to God." The lives of the brothers were spent preaching and in

doing menial services among the poor and the sick, and often in private families.

"The Poverello" viewed with alarm Cardinal Ugolini's proposal to replace the corrupt bishops by Brothers Minor. "If my friars have been called *Minors*," he cried, "it is not that they may become *Majors*."

Often he was compelled to assert his inspiration against the authority of the Church; for the Pope was anxious that he should adopt a more elaborate "Rule," and relax the vow of poverty. "Do not come speaking to me of the Rule of St. Benedict, of St. Augustine, of St. Bernard, or of any other," he exclaimed to Cardinal Ugolini, "but solely of that which God in His mercy has seen fit to shew me." This struggle with the Church was his bitterest trial, and the pressure of authority and his failing strength finally compelled him to yield the government to another.

The modern man who has most affinity with St. Francis, is John Ruskin, who, by the way, once dreamed that he had been admitted as a Brother Minor. Had he lived in the twelfth century his dream would have been a reality. The Saint's reverent love of nature is perhaps what so endears him to Ruskin. His love went out to every creature; he felt himself with everything. The sun, the wind, and fire were his brothers; the birds and flowers were his sisters. Many are the pretty stories told of him in this connection. "It is my turn to speak," he cried to the swallows that drowned his voice with their chirpings; "little sister swallows, hearken to the word of God; keep silent and be very quiet till I have finished." The wild creatures would run to him for refuge, and the birds by the roadside gathered fearlessly about him.

Francis, though his influence has been extraordinary, did not accomplish his brilliant dream of regenerating the world. The prophet in his strength, hopes all things, conscious of divine power. He does not realize how big the world is, and how evil and inert men are. Yet his labors and anguish give us what blessedness we have. What would the world be had the prophets not worked and suffered,—did they not work and suffer?

"Tis in the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow; as the sea
Waits ages in its bed 'till some one wave
Out of the multitudinous mass, extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time; thenceforth the rest,
Even to the meanest, hurry in at once,
And so much is clear gained."

—Paracelsus.

CONTRIBUTIONS.

IN EDINBURGH.

IN honesty, I had better say at the start that this letter is more especially for divinity students; but as all agree that they are the ones that most need fatherly counsel, no one, I am sure, will take serious umbrage at me for keeping them particularly in my mind's eye.

Perhaps some members of the graduating class purpose a visit to Edinburgh soon. Perhaps they are as ignorant as the present writer was of the best methods of procedure, and perhaps they would not despise what advice two months of experience can give.

To proceed homiletically then: My first heading is, Do not come alone. Secure a companion if possible. There is no suggestion of matrimony in this; a class mate is all I mean. It is consoling to hear him groaning in the bēth above you and to know that he is just a little sicker, if that can be, than you are. That is a fanciful reason, perhaps. The economic reason is a much better one. Rooms here are generally let in suites. They come somewhat high when you are alone, but are very reasonable when two share them. The social reason, however, is the most important of all. Not to mention the well known taciturnity of the Scottish people, the landladies here have such an effective method of quarantining you in your rooms that acquaintance with anyone else under the same roof with you is all but impossible. Social insulation within and without is ideally complete. So bring your society with you. We had a student commit suicide here the other night. Melancholia was the verdict. I've no doubt he was one of those unfortunates who came to this city alone, and whom Scottish life and habits compelled to live exclusively unto himself.

My second advice.—When you arrive here get copies of all the daily papers and look in the columns "Rooms to Let." Your heart will leap for joy at the number of fine comfortable rooms for nice respectable gentlemen (like yourself). Make a list and spend the afternoon in visiting the most promising. You will thereby see some of the worst quarters of Edinburgh, and some of the very dirtiest houses and women you have ever seen in your life. After you have thrown away your papers in disgust, well, I do not know what you had better do. We stumbled on our lodgings by chance as the shades of night were falling fast. Perhaps you could get some real help from the Y.M.C.A. The college authorities can give you no information. If you visit the south side of the city—Warrender Park Road and vicinity, the students' headquarters—you will likely, on enquiry, soon find suitable lodgings.

There is a small residence connected with the Free Church College, in which perhaps you could obtain a room if you wrote early enough for it. Living here is as cheap, if not cheaper, than in Kingston. You can get good board and rooms for about 15 shillings a week.

Third advice.—Take an eclectic course. Even in Edinburgh there are dull theological professors. "And, O Lord, we pray for our professor here in Thy presence, that the dry bones of the theology which he must give us may be made to live." Thus frequently prayed a student of the Free Kirk not long ago in the class prayer meeting, over which the above professor was presiding. But one cannot speak too highly of such professors as Flint of the Established Church, Hyslop and Orr of the United Presbyterian Church, and Dods and Davidson of the Free Church. It is worth while coming over here to sit under any of them. You reverence them for their scholarship, but still more for their fine Christian characters. And your confidence in them and admiration for them is only increased when you meet them outside the class room. If you are a hero worshipper it is likely before Professor Davidson you will swing your censer. When he finished his lecture to-day on "The Prophet Elijah and his Work" the class drew one long breath of recovery and applauded to the echo long after he had left the room. Then each turned to the other and said: "What a grand lecture," and their eyes turned again with affection towards the door through which the venerated professor had disappeared. There was no eloquence! It takes more than oratory to effect students like that! You feel you are in the presence of a man of the ripest scholarship, an ideal scholar, unbiased as far as that is possible by any theory. Seeking only for the truth, free from self-assertion and dogmatism, perfectly candid and fair in stating the pros and cons of an argument, cautious in drawing conclusions, often putting forth both views on a subject squarely before you and telling you to draw your own conclusions. But more than his scholarship do his reverence and humility impress you. If all higher critics were of Dr. Davidson's type the world would not be long in being won to that view.

What a grand thing it would be if there was only one theological hall in Edinburgh and the above mentioned professors constituted the staff. But it is not so, and so much the worse for the students here. The foreign student, however, can constitute his own ideal theological hall. He sometimes wishes though, that the churches had been more amicable and built their halls closer to one another. But it is great exercise between lectures to compress a ten minutes' walk into a five minute one. One

has no difficulty in gaining admission to the theological halls here. Foreign students enjoy special privileges and exemptions. You may attend lectures at the Established Hall by asking the professors' permission, and at the Free Church and United Presbyterian Halls by paying the library fee of half a guinea.

My fourth and last advice is one which was given the students at the Free Church College conver-sazione: Remember that in Edinburgh there is an outside world as well as an inside world, and it is every whit as important to get acquainted with the former as the latter. There are points of historical and antiquarian interest everywhere, and many of them need to be visited two or three times in order that a vivid and lasting impression may be made.

And now let me make some general remarks before concluding. In regard to college life, perhaps what one misses most on coming here is that buoyancy, that heartiness, that *esprit de corps* which is so characteristic of Queen's. The daughters of music have not yet been admitted here to the precincts of the college halls. If that grumbler on singing at Queen's, in the JOURNAL of Dec. 31st, could only look across the ocean from this point at his Alma Mater he would see her to be the very paradise of song. Perhaps it is because we are such a heterogeneous lot—from all ends of the world—that there is so little *esprit de corps* here; perhaps because there is practically no residence and the students live so far apart in different quarters of the city; perhaps it is due more to this Scottish climate and environments to which Scottish writers at present delight to attribute so many of their national characteristics. Whatever is the reason there is an excessive quietness, almost flatness, about college life here. The great sport in which most of the students join is golf. There is a golf club in each college and though the links are a long way off, yet there is always a number to turn out regularly. There are also nebulous football clubs in each college, which take definite shape once or twice a year, say when the U.P.s. challenge the Frees. The match generally results in a draw after two hours' hard playing, all parties shake hands and express themselves fully satisfied with the result. Thus ends the football fever for the season. One pleasing feature in college life here to be noted is that in each college there is a dining hall where most of the students take their dinner. The expense to each is light—about 10 cts. a day—and the resulting advantages, physical, mental and social, are too obvious to be mentioned.

A few words as to the work done. I would say that on the whole it is more thorough than that done at Queen's. There are more professors and so work is more specialized. Thus each professor is

able to do greater justice to his subject. Certainly the work done by the students is much more thorough. It is not considered a waste of time or talents to devote oneself exclusively to theology, and the fact of the matter is students have to do that here. Class attendance is imperative and so also the class examinations at the end of each month. Then further, besides the homilies, lectures or sermons that have to be prepared each session, each student has a monthly essay to write in every class he attends. As an example, the members of the first year New Testament exegesis class in the Free Church College have this month to write on one of the following subjects:

1. What is the relation of religion to philosophy?
2. What is involved in the immanence of God, and in what form or with what modifications can this be held; and especially is the immanence of God irreconcilable with miracles?
3. Is knowledge of and faith in the historical Christ necessary to salvation, and what relation does the historical Christ hold to man's salvation in general?
4. How far was Schleiermacher right in denying that religion consisted in doctrines and usages; and in maintaining that the task of theology is not to construct an ideal religion from the reason, but to describe the religion which actually exists in the Christian consciousness?

The Free Church lately has not only lengthened the college session, but also added a fourth year to its course. This fourth year is spent mostly by the student in doing private and special reading under the direction of the professors.

This year the Free Church College was visited by a quadrennial committee from the General Assembly. The object of this committee is to meet the students and find out if they have any complaints to make to the assembly. The students this year decided to ask for the removal of one of the professors on the ground of incompetence. Whether they will obtain their modest request I do not know. Perhaps this quadrennial visitation idea may not work well or fairly in every case, but on the whole I think it is a good plan to keep up the efficiency of the college staff, and is worthy of trial in other theological halls. And why should not senior students have some say as to the fitness or unfitness of those who instruct them?

Evangelistic theology is one of the subjects to be noted on the curriculum of the Free Church hall. It consists of a six weeks' course of lectures given each year by some well known minister. The special object is to keep up a live interest in missionary work. I do not know that it has been very successful in this, at least if the small delegation of two

which represented the Free Church hall at the late students' missionary convention in Liverpool is any criterion.

In the U.P. hall there is a very interesting and profitable course in practical drawing given by Prof. Hyslop. Besides a course in regular honiletics, lectures are given on the teaching of Jesus, the organization of the Christian church and such subjects. Once a week there is a practical talk with the class on subjects such as visiting the sick, administering the sacraments, managing church sessions, election of elders and managers, church discipline, etc. The students are encouraged to bring up difficulties they have had in their church work, and these are discussed before the class.

In conclusion, Mr. Editor, I hope this letter may be helpful to those who are contemplating a winter in Edinburgh, and may suggest to others the advisability of a similar course. If a personal testimony is in place I would say that, apart from college work altogether, it is well worth a student's while to spend a few months here.

A. C. BRYAN.

COMMUNICATIONS.

'97 AT HOME.

To the Editor of the Journal :

DEAR SIR,—Attracted by gay lights and an open door, though all unbidden, I entered your college walls one Friday evening recently—the seventh day of February, if my memory holds—and quite unnoticed I was the spectator of a delightful entertainment. Pretty toilets and charming faces were flitting about among the graver forms of young men, with bright laughter and music. It was a re-union or at home of one of your college classes, from what I overheard; the class which next year say good-bye to the halls that were then echoing with their merriment. From the universal jollity, from the sweet regrets when a fair companion had to be relinquished, from stolen tete-a-tetes and the other pretty everythings, I deem that evening will not be the least pleasant remembrance carried off, when the halls are forever empty of these roisterers. I picked up a programme somebody had let fall, and for your curiosity I insert it word for word:

Selection *En route* *Rosenstein.*
14TH BATT. ORCHESTRA.

Solo *Selected* *Selected.*
MISS GRIFFITH.

Address. MR. W. A. ALEXANDER, President of '97.
Pianoforte solo *Troisieme Ballade* *Chopin.*

MISS HARRIS.
Recitation *The Attack on Batoche.*
MR. J. FERGUSON.

Solo	.....	Afterward	.....	<i>Mullen.</i>
Address	.....	MR. C. G. YOUNG, B.A.	.....
Quartette	.....	Fairy Moonlight	.....
		MISS GRIFFITH, MISS SMITH,		
		MR. MEIKLEJOHN, MR. EDMISON.		
Pianoforte solo	.....	Sonata XI.	.....	<i>Beethoven.</i>
		MISS STEWART.		

A pleasant programme enough; apparently furnished by the young men and women themselves, informally. No sweeping bows as each came forward to take his part, and no tedious speeches from a chairman who did not know his place. I liked the stirring ode on the victory of our soldiers at Batoche; it was done in fine, spirited style by a gentleman who might have been one of the heroes himself. The songs were all pretty too and the speeches eminently sensible. I think either the committee of affairs or the lady herself must have struck out the ballad from Chopin. I am sure it was something else. I always listen most attentively to piano music, because the rest of mankind take it as a signal for talk. The difficult sonata from Beethoven was played so well that the composer himself would have been pleased had he been there with me to hear it. Alas, could he have heard it all! Thus the programme, which was no sooner over than elsewhere in the building I heard more music yet, and soon all again was a delicious confusion. A supper room was thrown open and the dainty luncheon tempted the guests thither in groups of twos and threes. And so the enjoyment went forward till not much later than eleven, when the anthem with which Britons separate—I wish the musicians had played it all—sent everybody homeward, myself with the rest, sorry that I had been only a spectator of this youthful pastime.

L.

POETRY.

PROLOGUE UP TO DATE. (Continued.)

NEIGH him ther was his frend a Sophomore,
Who can to Queene's just the yeer byfore,
In hoop that ther right wel he cowde scoley—
I feer fro bookes anow he turnede away.
Upon a seet he boldli set him doun
With a ladye student com fro Whilby toun;
Hire eyen bleue, hire lippes softe and reede,
Ful quykli turnede the Queene's clerkes heed;
No mo of alle his compers he thought,
Al els bisides the ladye he forgot;
So hoot the passioun withinis his brest
To look on hire was set ful moche his leest.
But yit, so wel i-taught was sche withalle,
Sche let no cothes from his lippes falle;
But trewely when sche sawe him smoot so smarte,
She was pitous and of a tendre herte.
But his compers ne hadde not such sentence,

But made mani a joke at his dispence;
For that noon othre hadde a fair ladye,
Here jalous hertes were filled with envie.
In lengthe this ilke clerk was somdel tal,
But scendre he was and verry lene withal,
His heer was black, and heng about his eyes
In culpons. He ful honest was and wys
In sondry things, and gladly woldle scoley,
But that his tendre herte took him astray.

Ther was with us a Student of Phisik,
In al the college was ther noon him lyk;
His Bacheler of Artes he first did wynne,
And thanne bygan to studi medicine;
Of al that useful was knew no man mo.
Majestik was he and of lofty port,
Righti gladli woldle he plead a caas in court,
Ful often hadde had he won him heigh renoun
Both in defence and prosecutioun,
In termes hadde he caas and verdikts alle
Which in the six yer paste hadde i-falle.
His voys was like a mighti trompe in soun,
Whan he fro judge and jury asked pardoun
For som pore caiftin tremblyng atte bar.
And thanne fro al the boyes neigh and far
Lowd shousts of "waugh" arose. As delegate,
Which he to othre scoles was of late,
He bar him wel, and sothely did defende
The name of Queenes wherever he did wende.
In sondry ways his college he uphelde,
In manli sportes, as football, excellede
Wel cowde he skate and flirt with ladyes faire,
Therto in dauncyng he the palm did bere:
And sikerly he'll be a gret doctour,
A verray parfight skilful practisour.

G. C.

THE LONE EGO.

Seek sunset's wizard glow,
The moonbeam's glamour bright,
The youthful feeling's flow,
The holy, inner light,
The glories of the wold,
The beauties of the wood,
The magic charm of gold,
The passions of the flood,
The mysteries of time,
The rainbow's fairy gleam,
The music of a chime,
The phantoms of a dream,
Still in a fathomless unknown
Thy soul is dwelling all alone.

Orangedale, C.B.

A. D. MAC NEILL, '97.

" He sette not his benefice to hyre,
And leet his scheep encrombed in the myre,
And ran to Londone, unto seynte Poules,
To seeken him a chaunterie for soules,
Or with a bretherhede to ben witholde;
But dwelte at hoom, and kepte wel his folde,
So that the wolf ne made it not miscarye
He was a schepperd and no mercenarie."



GEORGE Smythe, who has the cognomen of "parvulissimus," entered the college halls four years ago with the distinction of honour matriculant and winner of the Mowat Scholarship. He has since been buffeting in the sea of classics and hopes to wade through it. He has played an important part in the Concursus, is recognized as an A. T. rooter at the football and hockey games, and can get off the Gaelic slogan twenty-five times in one breath. Though a mere youth he is well up in all the philosophical questions of the day, and may be seen giving a series of free lectures after Sr. Phil. classes. He fills the office of Antiquarian of the year.

C. P. Johns is a practical philosopher, temperate in all things—study, sport and general diversion. Having obtained the calm of "infinite weariness," and believing that "it's worry that kills," he never worries or hurries, but takes everything as it comes, as he has taken all his classes in good form and is going to take his degree. As Junior Judge of the C. I. et V., he has been a stern enforcer of discipline, especially where freshmen or divinities were the disturbers.

Here beginneth the biography of Samuel McL. Fee, who, like our neighbor to the south is better known (in domiciliary circles at least) as Uncle Sam. Sam hails from Camden East, and as far as we can learn, is like the recurring decimal, proceeding ad infinitum. He has heard the call of "Samuel, Samuel," and in consequence thereof, purposes entering into the "Saints' Rest" next fall. Sam is ably fitted for this work, as he is a good speaker, a sweet singer, and we are informed, one of the visiting staff of the K. G. H. He is a staunch adherent of the Heroclitene doctrine that you cannot enter into the same lady's company twice.

R. J. Clark, a record breaker, graduated last year with honors in two courses. An uncompromising defender of Toryism, "the church," and classics, he is dignity personified, but sometimes deigns to emit a war-whoop not at all commensurate with his size. He is an ardent supporter of athletics, and excels in everything from poker to church-work.

J. A. Supple was probably the subject Aristotle had in mind when he wrote his famous saying :
"Man is a *social* cuss!"

For like the "natural rights of man," Freddie would be out of it if there were no "sassietty." His failings are minor and consist chiefly in parting his hair in the centre and wearing "bloomers." As an authority on the "calendar" he has few equals. Although of a *retiring* disposition (especially in the afternoon), he has made many friends during his course at Queen's, especially among the fair sex, who will wish him every success in his future career.

G. F. Weatherhead hails from "Island City," coming thence in the fall of '92 with an inborn fondness for athletics, Cigs and Kindergarten. He has played right wing on the senior hockey team for four years, proving a reliable and unselfish player. Among divers accomplishments he can skate backwards, trot a mile in six minutes and raise a moustache, all of which he considers wonderful feats. His genial manner has made him popular with the boys, and if he does not get to like *Mc Gill more* than he does now, we will be glad to have him with us again next year.

A prominent member, once president of '96, is James V. Kelly, who for obvious reasons has long been known as "Wear'y." Having the combative qualities of his race, he is always roused by an election and becomes an orator and campaigner. The election over, he at once subsides and is again his Wear'y self.

"He was a slendre, colerike man,
His berd was shaved as nigh as ever he can."

David Hustler Shortell, familiarly known as "Davey," registered as a student of Queen's with the class of '96, but soon afterward left us to accept a position as teacher in one of the city schools. Since his return last October he has proved himself a faithful worker. Modest and retiring in disposition he makes acquaintances slowly and is most loved by those who know him best. Davey is a musician, and from the strains of his violin one can interpret his varying moods. Ordinarily he revels in "St. Patrick's Day," when unusually exuberant in spirits, he gives vent to his feelings in such well known classics as "Marching Through Georgia" and "Pop Goes the Weasel." In spite of his inherent modesty, Davey is, under favorable conditions and in congenial surroundings, an enthusiastic and not unskilled practiser of the terpsichorean art.

Bull in a China shop : Prof.—If there is no rain and the mud is falling vertically downwards, and a person is walking towards the east at the rate of four miles per hour, there will appear to him to be a west wind blowing the rain in his face.

COLLEGE NEWS.

ALMA MATER SOCIETY.

THE attendance at the Society's meetings has been steadily increasing until now the largest lecture room in the college is found to be too small to comfortably seat the members. The immediate cause of this state of affairs is the great interest taken in the discussions of political questions in the mock parliament, which now occupies the order of business usually devoted to general programme. At the meeting on the 8th inst., a communication from Toronto University, asking for a representative from Queen's at their *conversazione*, was read and referred to the Senior year in Arts. A bill of expenses, amounting to \$15.00, incurred by the Programme Committee of the *conversazione*, was ordered to be paid. In connection with a notice of motion regarding the expenses of the delegate to Osgoode Hall, the President gave a very important ruling, that hereafter, if any member requires it, notice of the challenged motion will have to be given.

The Society then resolved itself into committee on the annual football report, and elected the following officers for the ensuing year: Hon. Pres., W. F. Nickle, B.A.; Hon. Vice-Pres., W. C. Baker, M.A.; President, J. Johnson; Vice-Pres., T. S. Scott, B.A.; Sec.-Treas., Jas. Parker; Captain, Guy Curtis; Hon. Surgeon, Jas. C. Connell, M.A., M.D. The office of captain of the second team was added to the list, and the Foothall Executive was empowered to appoint a man to the position.

Last Saturday night the Society held an open meeting in Convocation Hall, which was very largely attended. Some new members were proposed and elected, and the notice of motion regarding the payment of delegate expenses was extended for one week. The Secretary of the Athletic Committee announced that at the next meeting he would present the committee's annual report. The mock parliament was then called, and the discussion of remedial legislation, relieved by some music from the Banjo Club, took up the remainder of the evening.

N.B.—What a pleasure it is to note the increased attendance at the meetings of the A.M.S. We have sometimes thought that a four-fifths attendance might be exacted in this department with even more profit than accrues from its enforcement in the ordinary classes of the B.A. course. Certain it is that the knowledge attainable at these weekly meetings is to be found nowhere else at Queen's, and forms an invaluable, if not, indeed, an essential aid to real success in life. We wonder how large a fraction of this year's graduating class in Arts, Medicine, and Divinity have been regular attendants at the A.M.S.

MOCK PARLIAMENT.

The intimation that the Remedial Bill would be brought down, attracted a large attendance at the last sitting of the Parliament. Almost every member was in his place. The ladies' gallery was crowded, and the bright array of pretty faces and handsome costumes must have been an inspiring sight to the grave lawmakers who occupied the seats on the floor of the house. The writer would be beguiled into an attempt at describing the fair scene were it not that he is hopelessly handicapped by a supreme ignorance of technical terms necessary to such a task. There was a round of applause when the Venerable Speaker, preceded by the Sergeant-at-Arms, entered the house, and in the stately manner so peculiarly his own, took the chair. Like breeds like, and to the remarkable dignity and natural grace of Mr. Speaker, is due, in no small part, the dignified conduct so characteristic of the House. Before the orders of the day were read, the Premier introduced the Hon. McIntosh Bell, D.B., M.P., recently returned for North Norfolk. He was received in the usual way and given a seat on the floor of the House. The family resemblance between the new member and the present Duke of Marlborough was more striking than usual, and the spectators, especially those of the fair sex, did not fail to note it. After the leader of the opposition had been assured as to the identity of the new member, the orders of the day were read.

When the Hon. the Minister of the Interior presented an interim report of the commission appointed to investigate certain treasonable correspondence alleged to have been unearthed by the Post Master General, the leader of the opposition, who is a member of the commission, endeavored to present a minority report in which he charged the P.M.G. with the authorship of the correspondence, but at this point the Government exerted its influence to suppress the report, with its usual success in such practice.

After this introduction of light fire-works, the members prepared themselves for the great event of the day, the introduction of the measure upon which the fate of the ministry hangs. All was silence when the Hon. the Minister of Justice arose in his place to move the first reading of the bill—which was read in the House in English and in French. The distinguished Minister then rose to move the second reading and supported the bill in a brilliant speech, which showed how necessary he is to the present ministry. Our space will not permit us to notice all the oratorical efforts which followed in rapid succession during the course of the debate. We owe it to our Quebec brethren to say, however, that two of the most interesting were de-

livered in French by members from that Province, being surpassed only by that of the Minister of Justice himself, and of the Hon. member for Renfrew, who has been obliged to vote with the opposition against his party on this question of remedial legislation. The only unpleasantnesses of the evening were the introduction of a "Grandfather of Confederation," and the imposing of the time limit on the Banjo Club, by the Speaker.

When the division was at length taken, the Clerk declared the second reading passed by a Government majority of three. The Opposition took a rather discourteous way of getting even. They succeeded in voting down a motion to adjourn the House and then stamped in a body, regardless of the feelings of the Speaker who had been thoroughly impartial throughout and in no way merited such a humiliation.

Y. M. C. A.

An open meeting, addressed by some of the alumni, was held on 14th inst. in convocation hall. On being called upon by the president, the Rev. Dr. Hunter said: "I take it that you are all students of a religious philosophy, whose hand-book is the Bible." It answers the five great problems: (1) The creation, by showing the Divine nature of the universe, "God created;" (2) the fall, when man chose the evil instead of the good; (3) the law, with man's relationship to God; (4) the redemption, "for God so loved the world that He gave His only begotten Son;" (5) the future, "that whosoever believeth in Him should not perish but have everlasting life."

Rev. D. Strachan followed with some remarks on the preparation necessary for working for Christ. We must learn that people need help and that as Christians we should so live the Christ life as to make it easier for those we meet to do right and harder to do wrong. Hence we need a firm consciousness of our Divine Sonship, a thorough knowledge of the Bible, and to have continually the presence and leading of the Spirit.

Rev. Dr. Milligan based a very forcible and practical talk on James 3: 17: "But the wisdom that is from above is first pure, then peaceably gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." He dwelt upon each of the ideas in turn and pointed out that purity was not colorlessness of character, but a divine energy and rich positiveness of disposition, that peace was the patient knitting power in man, the mark of true wisdom, that gentleness was a certain canniness of nature that was to the Jew a Jew and to all men all things to bring out the best elements, that the wisdom of the text was optimistic and non-sectarian and healthy in spirit.

O. U. M. A.

The regular meeting of the Missionary Association was held on Saturday morning, Feb. 8. The president, D. McG. Gandier, B.A., occupied the chair. After devotional exercises and the reading of the minutes the treasurer's report was presented, showing a deficit still of \$227.02. Little business of importance was brought up. R. Burton, who labored under the association during the past summer in St. Joseph's Island, gave an interesting sketch of his work.

Arrangements for the coming summer will soon require to be made, and the advisability of taking up an extra field will be considered.

THE LEVANA SOCIETY.

The usual meeting of the Levana Society took place on Wednesday, the 5th, perhaps the best social meeting ever held in the reading room. Two papers on the Armenian question were read, both excellent in their way. One from the personal point of view represented the indignant thoughts of an onlooker whose heart pleads for the people and calls for help to us across the seas. The other was of a more general nature, and gave a critical sketch of the Armenian race and of the atrocious Sultan. Miss Gordon followed these papers (which were well read by Misses Mills and Cryan) with a spirited rendering of the poem for which, it is said, Watson forfeited the laureateship. A little poem by Miss Dupuis was next given, and Miss McLennan read a most interesting little article entitled "A forecast of '96," which gave a vast deal of news in very little space.

At the close of the meeting the prophet made a most earnest appeal on behalf of the Armenians, urging each one to realize her responsibility now that the matter had been so clearly brought forth. We are glad to know that her urgent appeal and the earnest papers read on the subject have not been fruitless of good results.

It should be added that a piano solo by Miss Dupuis, and a glee entitled "Evening Bells," sung by the club, helped to render the evening more attractive.

At the next meeting there will be a debate on a very important question of the day.

THE SUPPER OF '98.

On the evening of Saturday, Feb. 8th, was held one of the events of the new year—a ladies' supper. In that holy of holies, the Levana room, were assembled the fair ones of illustrious '98 and also delegates from the other years. The chief feature was, of course, the hountifully laden table, which would have charmed the heart of any man. With deft

fingers the dainties were spread out, and the soft light from shaded lamps gave the table a decidedly artistic appearance. After fully satisfying the inner woman, the intellectual treat came. Toasts were proposed and responded to with outward dignity and calmness, but with inward quakings, for who can give a maiden speech with as much unconcern as if she were of the species of the new woman? A pleasant coincidence of the evening was that the delegate from '99 was celebrating the anniversary of her birthday, and needless to say her health was drunk amid earnest wishes for her long life and happiness.

Thirdly and finally, as the preachers say, after removing all traces of the feast, an impromptu dance was indulged in for some time, and when the hour of departure came the unanimous verdict was that it had been a brilliant success.

What's the matter with '98?

Nothing; *she's* all right.

Y. W. C. A.

On Friday, the last day of January, Miss Mills led the meeting on "How to be Lights in the World." In the discussion which followed, on the merits of the highest Christian qualities, some very good thoughts were expressed. It is only a pity that more do not join in the talk after the meeting, for it is a help both to leader and speaker, and only requires a little battle with a certain timidity.

Miss A. Dawson took the following meeting, "Lessons from the Life of Esther," dwelling most on her wonderful mission in the world and how well she fulfilled it.

At the close of the meeting it was proposed and seconded that such money as remains in the treasurer's hands should go to help the Armenian fund, and the vote was carried without one dissentient voice.

WANTED—A FRESH AIR FUND.

In the newspapers of our larger cities we read every summer of donations to the "Fresh Air Fund." Would that some benevolent person or corporation would start such a fund on behalf of the poor sufferers of Queen's! Were ever class rooms more poorly ventilated than ours are? It is not just either to professors or students to shut them up for an hour at a time, especially when the classes are large, in the microbe incubators which so many class rooms are. Next year's estimate should provide for the introduction of the most approved scientific method of ventilation into this building. The atmosphere of the famous *grotto del cane* is healthful compared to that of, say the Junior Philosophy room, after 75 students have used it for an hour.

SUNDAY AFTERNOON ADDRESSES.

GALILEO.

On Feb. 2nd, Prof. Marshall spoke on Galileo. The text chosen for the address was our Lord's command, "Judge not that ye be not judged." Galileo's life will illustrate the error committed by the Church, when she ignorantly interferes with the inspired exponents of God's great book, the Universe. It also teaches that while the student must fearlessly proclaim the truth, he cannot be too careful to avoid awakening the fears or exciting the prejudices of the weak, the unreasonable, and the superstitious.

Galileo was born at Pisa, Feb. 18th, 1564, the day of Michael Angelo's death. The son of a Florentine noble, he was educated at Florence and at the University of Pisa. While still an undergraduate he discovered the isochronism of the pendulum from observing a swinging lamp in a cathedral. This and subsequent discoveries won for him the title of "The Archimedes of his time." At twenty-five he became Professor of Mathematics in his Alma Mater, and while in this position he discovered that the velocity of a falling body depends on its density and not on its weight, as had hitherto been supposed. His success at Pisa created so many enemies that he resigned his professorship after two years and returned to Florence. The following year he was appointed Professor at Padua, where he greatly distinguished himself. From his correspondence at this time with Kepler, it is known that he held the Copernican theory of the solar system. This was in direct opposition to the teaching of the Church, which maintained that the earth was the centre of the universe, and that the sun, moon and stars turned around the earth for the enjoyment of man. Galileo was the first to employ the telescope for astronomical research, and in 1610 he discovered the satellites of Jupiter. Soon after he discovered sun spots and thence proved the sun's rotation. These and other discoveries aroused the hostility of the Church and finally brought him before the Inquisition. After a trial extending over several months, Galileo was found guilty; his book was prohibited and he himself condemned to prison at the will of his judges. Then followed his public recantation, presented before the whole assembly as a means of escape from merciless torture. For the rest of his life he remained a prisoner of the Inquisition. His teachings, however, having been duly anathematized, much liberty was allowed him, and he spent his remaining days in the homes of acquaintances or friends. He died in 1642. The Church that persecuted him has been summoned before the bar of his disciples and has in turn been tried and condemned.

FERGUSON.

Owing to the unfavorable weather, only a small audience assembled, on Feb. 9th, to hear Prof. Dupuis' address on Ferguson, the Scottish Astronomer. Those who did attend, however, were amply repaid, and we are only sorry that space will not allow us to publish the address in full for the benefit of those who were not privileged to hear it. After speaking of the inspiration he had received in youth from the writings of this great astronomer, the Professor went on to give a detailed account of his life.

James Ferguson was born near Keith, in 1710, of poor but honest parents. Aside from the meagre instruction given him by his father, his opportunities for an education consisted of only three months' attendance at the Grammar School at Keith. While education in schools and colleges is beneficial to all, it is less of a necessity to the man of resplendent genius than to the man of mediocrity. When about seven years old he evinced an interest in mechanics and made a study of the lever, which led on to his invention of the wheel and axle, models of which he constructed on his father's lathe. He then wrote a treatise on these subjects, and only discovered after he had finished that his conclusions were not new. At the age of ten he became shepherd-boy for a neighbor, and did his work carefully and well. While thus engaged he began to study the stars and continued doing so after entering upon service with a farmer, Mr. James Glashan. This employer proved very kind to him, and often relieved him of work that he might have time to perfect his copies of the stars. Three years later, a gentleman of the vicinity, Thos. Grant, Esq., being attracted by a map drawn by Ferguson, took the lad under his patronage and had him taught by his butler, Mr. Cantly, a man of considerable attainments in various directions. There is no more forcible illustration of Ferguson's modesty than his glowing testimony to Cantly's ability, which was written at the close of his life, when his own reputation greatly surpassed that of his former teacher. His ability in sepia and India-ink drawing won him new friends, and after a short residence with a Mr. Baird, he went to Edinburgh, where he studied medicine for two years, only to return with renewed zeal to the study of Astronomy. His construction of the Astronomical Rotula made him known in London, and thither he went in 1733, four years after his marriage. He there secured enough work to maintain himself and family, and devoted all his spare moments to invention and study along astronomical lines. He finally attained the goal of his ambition and became a lecturer in astronomy. He gave several courses in London, Liverpool, and other cities, and presented his subject in so entertaining a manner as to completely

captivate all who heard him. He was the first to bring the wonders of the heavens within the range of the average intelligence, and was the forerunner and personal teacher of Herschell, the greatest observational astronomer the world has yet seen. In 1758, the Prince of Wales invited Ferguson to exhibit some of his apparatus before him and thenceforth became a true friend. Five years later the Royal Society admitted him as a member, the only public honor he ever received. He died in 1776.

ALUMNI CONFERENCE.

The alumni conference for '96 is past and we are settling down again into the old routine. But though past, the effects are still present both to those who have gone back to put new zeal and earnestness into their work, and to us who remain behind, who have wider views of life and higher aspirations as a result of the conference. "The best yet" is the unanimous verdict of those who have been identified with this movement from its inception, and this institution has now passed beyond the experimental stage to take its place among the established features of our university life.

One of the signs of the times is the prominence which the conference gave to social and economic questions of the day. If the clergy prove unable to lead in the intelligent consideration of the practical duties of citizenship, the laity will find other leaders and too often these will be demagogues or faddists. The discussions showed that many of our men are alive to this fact, and they duly appreciate the benefit to be received from the clear insight and the strong common sense of our professor of political science.

R. S. V. P.

We have recently heard various interpretations of the familiar letters R.S.V.P. Not having received a training in hieroglyphics, we forbear offering a translation. We may say, however, that in a note of invitation the insertion or omission of these letters in no wise affects the duty of the recipient provided he is unable to accept. The only course a gentleman can pursue is to acknowledge the favor and express his regrets. This should be superfluous advice to college men, but we have actually seen three students—who, to put it mildly, have passed their freshman year in arts—recently manifest the most blissful ignorance of any such regulation. A rusticity so verdant is worthy of the primeval backwoods.

Prof. M. exhibiting electric machine, makes a joke—"You see I can't get a spar-rk now!"

Ingr-n (assisting)—"No. It's leap year."

HOCKEY.

AYR—QUEEN'S 1.

On the evening of February 11th, a large crowd gathered in the Kingston Covered Rink to witness the contest which put Queen's in the finals. The ice was in poor condition and several of our men were not in championship shape. The Ayr team, on the contrary, was in splendid condition. Although it was by no means a star game, the tension was sustained throughout. At half-time the score stood 3-3; at the close 6-3 in favor of Queen's. Ayr plays a good game, with fair combination play and strong defence, but is weak in shooting. For Queen's, Harty and McKay were most prominent by their good play.

DIVINITY HALL.

It came to pass in the reign of Geordy the King, in the —th year of his reign, in the second month, and on the fourteenth day of the month, that I, Daniel, saw a vision in the night as I lay upon my bed, and behold a rushing mighty wind came from the four corners of the earth, even a very great tempest, and the clouds did hide the face of the sun. The snows of many winters were collected together in one place, in the clouds above the earth, and they did fall together and were driven hither and thither of the winds, and were piled in great heaps so that the chariots of King Ben, Prince of the Moneyties, drove heavily. And one stood by me and said, "Daniel, what seest thou?" and I answering said unto him, "I see a great tempest and the gathering together and meeting of much wind; tell me, I pray thee, what is the meaning of it?" And he answered, "O simple one, knowest thou not that it is the time of the *Theologicalalumniconference*." And when I looked I beheld dimly, through the driving snow, the forms of men, both small and great, coming together unto one place out of all the country round about, and I knew that it was even so as he had spoken unto me.

I slept. And behold a second time I saw a vision, and one stood by me as before, and when he had touched my lips with his right hand he commanded me, saying, "Speak, and tell me what is before thee." And I answered, "I see a great Hall, as it were the Hall of Judgment, and I see hanging upon the walls thereof as it were the semblance of just men departed. Moreover, I see the dust and cobwebs of ages resting upon the beams and rafters thereof, and the temperature of the place is nigh unto zero. Tell me, I pray thee, what place is this?" And he said, "It is the Hall of Judgment of the children of wisdom and folly, and some of them take after their father, and others after their mother; howbeit, here are they all judged and rewarded at the last great

day according to their works, whether good or bad. But what seest thou more?" And I said, "I see a vast multitude with scrolls in their hands, and the one part begin to be stricken in years and the heads of them are, as it were, bald. What are these?" And he answered, "These are the chosen and well-beloved ones, the very hairs of whose heads are numbered." And I saw, and behold one clad in a long black mantle rose to speak, and the younger men did straightway give diligent heed unto him and did write down his sayings in the scrolls which they had in their hands; but those who seemed more advanced in years did first conclude the conversations and jests which they carried on among themselves, and afterwards did they begin to give heed unto the son of wisdom who spoke, and I saw that they wrote but few words in their scrolls and after that they hid them again in their bosoms; but when the speaker did appear to make a jest, then I marked that they did laugh more lightly than the younger men, whereat I marvelled greatly. And he who stood by me, perceiving what was in my mind, spake thus unto me: "Be it known unto thee, my son, that this which seemeth strange unto thee is not the inherent cussedness of human nature as thou in thy simplicity thinkest. Hearken unto me and I will reveal the meaning of this that seemeth to you strange. These younger men, whom thou seest writing diligently in their scrolls, are not yet chosen, but await in great trepidation the great day of judgment. But the others are they who have passed through great tribulations and no longer fear the judgment, and have now, for a brief space, escaped from the tongues of gossiping wives, and have been delivered out of the hand of cantankerous elders; therefore do they rejoice in their hearts and behave themselves lightly for a season. But the end is not yet."

[We have found it advisable to suppress the account of the third vision.—Ed.]

DE NOBIS.

An old Scotch lady, after listening to Rev. A. Fitzpatrick on a recent occasion advocating the *allegorical* interpretation of the book of Jonah, was heard remark, "I'm afraid Mr. Fitzpatrick is no very soon'. He says that it was no a whale that swallowed Jonah, but an *alligator*."

The meds.—"Who kissed McC—y when the light was out?"

Bill Langford—"All the angels have big feet! What must I be?"

A large gathering was noticed last Wednesday morning in the rink dressing room. Mr. J. Stuart Rayside was "At Home."

H. R. (introducing Fr-l-k)—"Mr. L—d, this is my curate."

British American Hotel Register (year 1900).—J. A. Supple, et valet; H. H. Horsley et valise.

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